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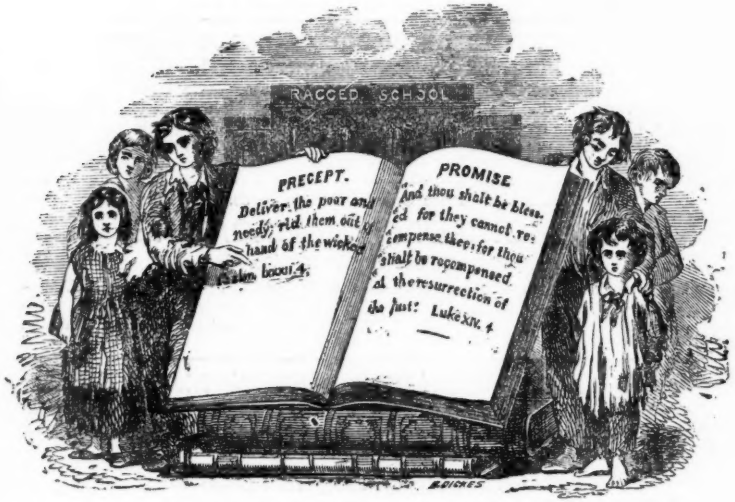
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CLXXXI. JANUARY, 1864. Vol. XVI.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy, rid them out of hand of the wicked
Psalm lxxxii 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just: Luke XIV. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of clothing from Mrs. McAll; two parcels of clothing from Mrs. Shuttleworth; a parcel of clothing from Mrs. Reade; flannel petticoats from E. M. S.; a box of clothing from Bishops Stortford; a parcel of clothing from Mrs. Riddell, for George Street School, and a quantity of waste envelopes, &c., from Mrs. Riddell.

A DEVOTIONAL MEETING of PAID RAGGED SCHOOL TEACHERS will be held in the Shoe-black Society's Rooms, Temple Bar, on Saturday, 9th January, 1864, at Three o'clock p.m., when all are invited to attend.

SPECIAL MEETING OF RAGGED SCHOOL OFFICERS.

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The FIFTEENTH VOLUME of this Periodical is now ready, bound in cloth, price 2s. 6d.; and may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand; and of the Publishers, KENT & Co., 52, Paternoster Row.

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FOR LORD SHAFTESBURY'S APPEAL, SEE PAGE 8.

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The Committee feel thankful for the encouragement given to their labours by sundry spontaneous additions to their list of donors and subscribers. Of these latter many more are solicited, that the REGULAR INCOME may be equal to the necessary expenditure, so that the results of lectures, &c., now being delivered, may be appropriated to the extinction of the debt.

A gentleman has promised to give 10 Guineas if 90 Guineas are collected shortly.

Donations and Subscriptions will be thankfully received and acknowledged by Aaron Ayshford, Esq., Treasurer, 98, Richmond Road, Dalston, and 9, Friday Street, Cheapside; and of Mr. Joseph Wilkinson, 1, Oxford Terrace, Middleton Road, Dalston, and 186, Shoreditch; and Mr. George Panton, 8, Albion Square East, Dalston, Hon. Secretaries, who will also be pleased to forward Reports, on application.

The following Subscriptions are thankfully acknowledged :—

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THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE RAGGED SCHOOL TEACHERS OF 1864 FORESHADOWED.

A HOMILY FOR THE NEW YEAR.

"They were not (men) of double heart."—1 CHRON. xii. 33.

IT is well occasionally to test our *motives* for any work we have undertaken; more especially when the labour in which we are engaged is professedly a work for God. For, with a fallen nature, our spiritual eyesight is necessarily dimmed, as by a great moral cataract; so that evil too often wears the semblance of good, and not rarely our best actions spring from mixed, if not from impure motives. Thus it is with us, as with the old Hebrew worshippers; for it is quite possible to kindle "false fire" on the altar of Jehovah.

Again, it is well sometimes to review our plans as well as our modes of working; for plans which may at one time have been the very best mode of attaining our object, may be impracticable or undesirable now. Hence machinery which may be most required by our Ragged School districts in 1864 may not have been thought of, or even been required before.

It is well, then, like Habakkuk (Hab. ii. 1, 2), to "stand upon our watch-tower," and see what the Lord, who gave us the work of 1863, requires of us in this year of grace 1864. At no time is it more proper thus to take stock of our motives and plans of usefulness than at the budding of a new year. What is past hath fled into the dark, and cannot be recalled, if we would. If it were evil, actively or negatively, it can only be cancelled by the blood of the Lamb. But as the present is in our power, it must be ascribable to self-will, and not to ignorance, if the errors of 1863 are repeated in 1864? No test, either of motives or of plans, can be more

suitable than that included in the striking epitaph—carved, be it remembered, by the Holy Spirit, and therefore a correct soul-photograph—of the tribe of Zebulun: "They were not men of double heart." For let this be but a foreshadowing of the Ragged School teachers of 1864, and, as a necessary sequence, we shall have to record such a year of great spiritual results as will dwarf the success already vouchsafed.

All that we really are is symbolized by two words; namely, inner and outer. "For," as the seer intimates of every man, "as he *thinketh* in his heart, so is he" (Prov. xxiii. 7). We shall therefore shadow the Ragged School teachers of 1864 in these two points.

I. INNER.

1. *They abide in Christ.* They have no affinity with that class who speak from *hearsay* of Christ's exceeding grace. That there are teachers who have contracted the sin of teaching that Christ's blood can cleanse, who are unsaved themselves, we much fear. It was to such persons that the prophet referred when he said, "The pastors [teachers] are become brutish, and have *not sought* the Lord: therefore they shall not prosper" (Jer. x. 21). But the genuine Ragged School worker is one who preaches Christ because, cleansed by his blood, he knows him *personally*. This indeed is no new truth, that faith in Christ ought to precede work for Jesus; for it was beautifully typified by the Hebrew ritual of a priestly ordination. Hence we read that "Aaron made an atonement for the Levites: AFTER that went the Levites in to do their service in the tabernacle" (Numb. viii. 21, 22). To this agrees the portrait of the first preachers of the Cross: "They *first* gave themselves to God, and unto us by the will of God" (2 Cor. viii. 5). Hence it is that, unlike the fakir of India, or the Romanist of Spain, loyal Ragged School teachers do not work for life, but *from* life; or, in other words, they do not labour for Jesus, to be saved, but simply because they are already saved.

Standing on this pinnacle they view all earthly things in their true proportions, ever gauging present things as they do by eternity. For they feel that they can have no real fellowship with a world which drove out their Divine Master as unfit to live; which has never revoked that sentence; and which, instead of yearning for his second advent like John (Rev. xxii. 20), would regard its occurrence as a dire woe. But, entering fully into the mind of Christ, they

think as he thinks, feel as he feels, and act as his deputies ought to act during his long absence. Yet, well knowing that "*outside* [Gr.] Christ they can do nothing" (John xv. 5), they cleave to him as fondly as does the ivy to the sturdy oak, impenetrating every crevice with its fibres. In him they find not only daily personal grace, but that wisdom and strength without which the power to do can never be united to the heartiest will. Thus they become so incorporated with Christ as to justify the strong expression of the Holy Spirit, "We are members of his body, of his flesh, and of his bones" (Eph. v. 30).

2. *They are indwelt by the Holy Ghost.* In two ways is this glorious fact manifest; namely, by their being endowed with a special *charisma*, or gift (1 Cor. vii. 7), and by their being imperceptibly led into a specific sphere of labour where that special gift is needed. The men of Zebulun did not do what they thought most fitting to fulfil the aim of King David; but they did it without double heart, solely because they desired to please their captain. The duty might be small or great, performed in obscurity or amid the shouts of embattled hosts; yet still whatever was ordered by David was done with unquestioning alacrity. For, like the cherubim when attending the throne of God, "they went every one straight forward: whither the Spirit was to go, they went; and they *turned not* when they went" (Ezek. i. 12).

So is it with true-hearted Ragged School teachers. They recognise the fact that the Holy Ghost, as a Sovereign, "divides to every man severally as he will" (1 Cor. xii. 11), and thus that the possession of any gift implies that he who stifles it is guilty of disobedience. Now all persons, even when gifted, are not equally endowed for the same sphere, or even degree of labour. Men that fail as superintendents are admirable Bible-class teachers. Others who would be incapable of interesting a "Ragged Church" display eminent gifts as "teachers of babes." In both cases we know teachers who so obviously bear the impress of God's stamp for their specific work, that neither scholars nor fellow-teachers doubt that they hearken to a deputy of the Holy Spirit. Such, indeed, are the very class of teachers that are needed, and not those who crave for some sphere of labour for which they have probably not been anointed by the Holy Spirit, or if he hath, have still to wait until he is pleased as a Sovereign to point out the way for its exercise. For they rather concur in the maxim of Fénélon, "True devotedness to God consists in doing all his will, precisely at the

time, in the position, and under the circumstances in which he has placed us."

3. *They are influenced by principles as well as by feeling.* Mere emotion too often leads us to regard what men think rather than whether the object in view is a right one. Like Pilate it can discern the right, but then comes the terrible question which blights the conscience, "But what will *respectability* say?" Again, mere emotion hath its paroxysms. Sometimes it is disposed to vigorous labour, and then anon, when success is not immediate, it flags; for, unlike Ruth, who clave to Naomi, it is like Orpah, who "kissed her mother-in-law" (Ruth i. 14), and then left her to traverse the dreary wilderness. Such persons enter the Ragged School *feeling* it is right to be there; but they quit our ranks as soon as the "men of Belial" among whom we labour contemptuously exclaim, "Shall this man save us?" (1 Sam. x. 27).

But principle first gauges any work by the Bible and by prayer, and so works because it has first sought for the voice of God. Such teachers do not keep in our ranks because there is romance in the very idea of thus invading the fearful dens of London, but because they know that the soul of Queen Victoria and that of the vilest outcast are akin, and that the blood which can save both is the sole key to heaven. Such men do not follow religion only when, to use Bunyan's expression, she "walks in her silver slippers;" for they as willingly follow Christ to Calvary as when he quietly taught on the slopes of Olivet. The Master who gave his life that they might eternally live, gives the command, "Go this day and work in my vineyard," and that is enough to engage their utmost energies; for they are like Caleb, whose very name was significant of the thoroughness of his character, that is, "all heart."

II. Outer.

1. *They contribute money.* They do not lavish their money on the pomps and glare of this vanity fair of ours. Eating and drinking, they do not live to eat and drink, but they eat and drink to live. Their ambition, too, not being that of the millionaire, they do not hoard up their gold, simply that after their death men may express wonder at the Crœsus-like sums they have accumulated. To them no sarcasm would be so biting as that uttered by Sidney Smith on a modern Dives: "Left a million has he? what a capital to begin the next world with!" No; if they possess gold they con-

sider themselves only as its trustees; for they believe that Haggai did not misreport when he wrote, "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. ii. 8). Hence they so employ it that it may bear fruit in the eternal world. Thus it is that some of our noblest workers have been the largest givers; for even poor John Pounds, when he could give nothing else, gave a baked potato to tempt the destitute juveniles of Portsmouth to enter his school.

To indicate the need of such contributions, it need only be intimated that the 172 Ragged Schools and Refuges cost £30,000 per annum. Of this sum the Ragged School Union contributes £4,138, either in annual or special grants. This has led the central Society to spend nearly £3,000 more than its receipts during the past eighteen months. But for this sum not less than 27,000 scholars and 5,400 adults, making a united population of 32,400, were educated for eternity on the sound Bible principle, that he who is trained for God is assuredly best taught how to fulfil his duty to man.

2. *They contribute time.* This is all some of our ablest workers can bestow, so they give it with liberality. At the same time it is right to indicate that many of a higher position have recognised the great truth, that a donation of £1,000, where there is the ability for social or spiritual labour, will not atone for the want of personal service. It is, indeed, the steady, prayerful worker, whether a daily bread-winner or belonging to what Lord Shaftesbury quaintly styles "the *upper* working class," who are the real standard-bearers in Ragged Schools, and who, through the benediction of God, have made them what they are.

And what a mighty band they are! 3,000 persons already labouring in our London Bible Schools, Parents' Meetings, or Ragged Churches; a fact only shadowed by another; namely, that 3,000 more teachers are needed to ingather the 25,000 children outside our schools, who, with anxious look and plaintive voice, are crying, "Teacher, let us in: we will be *so* good!" Many of these Ragged School teachers, we know, are mighty in faith and giants in work, scorning all fleshly ease if so be that they may win souls for Jesus. And as they march on in the strength of the Lord, ever blowing the Gospel trumpet, adown fall the walls of our modern Jerichos, and the Rahabs become free. Thus, even in these days of Rationalism, it is seen that the Gospel of Jesus, when proclaimed in all its fulness, is as potent as when it was first

proclaimed in licentious Corinth or learned Athens. Nor are they labouring without orders, from mere religious sentimentality. For whether students of prophecy or not, all Ragged School teachers practically illustrate one remarkable prophecy of our Lord's, refering, as we believe, to these last days; namely, that in which He commands His servants to "go out into the *streets* and *lanes* of the city, and bring in hither the poor, and the maimed, and the halt, and the blind—that my house may be *filled*" (Luke xiv. 21—23). For it may be inferred that, as this message of mercy to the outcast was to be delivered after its rejection by the wise and the rich, and that just prior to his second advent, that this great event is approaching. Hence, catching the first faint footsteps of the coming Deliverer, they earnestly labour to ingather the guests for that great harvest home.

3. *Their ministry is bifold.* There are teachers, doubtless, who have yet to learn that their work is as real a *ministry* as was that of Moses or of Paul. If it be not a ministry, then they are intruders into the Lord's vineyard; seeing that "no man taketh this honour unto himself, but he that is called of God" (Heb. v. 4). But if the work of Ragged School teaching be a ministry, then their specific gift is not their own property to use or withhold as they please. As every gift implies responsibility, they know that the day will speedily come when an account of such stewardship will be demanded. Still the work is not performed perfunctorily, from motives of law rather than from the incitements of love. For the Ragged School teachers we are foreshadowing consider that they are highly honoured in thus being allowed to co-operate with the eternal Father in, to use Dr. Chalmers's phrase, "excavating the heathen of a great city."

We have said that the ministry of Ragged School teachers is bifold. It is not only twofold because in object it refers both to time and to eternity, but it is bifold because in form it is both public and private. Such public ministry of Ragged School teachers is on the platform, or by addresses to either parents or scholars. This is the lot of but few; for many of our best workers are, like Moses or Jeremiah (see Exod. iv. 10; Jer. i. 6), not always the most fluent speakers; and yet it was by the uneloquent Moses that God did his mightiest wonders; for if he could not speak well, he could do what was better, *act*. It is then in private that the bulk of Ragged School teachers labour. In addition to the ordinary class-teaching, they speak to their

scholars in rotation *privately*, visit them at home if practicable, and write many an earnest epistle to those in whom they trace any germ of Divine life. Nor is this all; for they bedew their labours with direct, specific prayer, knowing that he who grasps the throne firmest by faith is the most successful, because the most God-honouring teacher. Nor do they forget their scholars when they have gone forth to fight the terrible battle of life; but, following the example of that illustrious worker, Müller, of Bristol, they wrestle that "God would be pleased to work mightily in those who were formerly under our care, in bringing to their remembrance the truth which was then set before them."

But whatever the gift employed, whenever and wherever used, the impelling motive of the teachers thus foreshadowed is this: all for Jesus. Thus constrained by the love of Christ, real failure cannot come; and even if there be *apparent* failure, it is still regarded as a success, seeing that peace of soul is always born of obedience. Thus, when merely watching in the cave Adullam, the soldiers of David were equally obeying their captain as when the cohorts of Philistia fled before their well-aimed arrows. So is it whilst we are contending with the world's sin, and its giant shadow sorrow, we equally satisfy the Captain of our salvation whether we fail or succeed; for, as Wordsworth truly says,—

> "——— There is a Judge
> In whose all-pondering mind a noble aim
> Faithfully kept is as a noble deed,
> In whose pure sight all virtue doth succeed."

Thus instinct with Jesus, we ever go forwards, "strong, and doing exploits;" or if we seemingly retrograde, it is simply that thereby we may spring forward with greater force. Fixing our eye on our Captain, we fight the better because under his inspection; and placing our will under subjection to his will, our one idea, whether in shade or in sunshine, is still this: *all* for Jesus. Let us then ever feel that we work not for a dead Christ, but for One who, ever living, searches our motives and dissects our plans, but who views the "cup of cold water" given in his name with complacency, seeing that he ever measures the outer by the inner. To this Jesus let us go in every moment of hesitation or weariness, and we shall hear words of consolation which will renew our courage for our work, and we shall no longer feel dejected and nervous, "as when a standard-bearer fainteth" (Isa. x. 18).

So labouring for Jesus, under the very eye of Jesus, our work will live in the cycles of this world when our work for Christ here is over, and we perchance are labouring for Christ in a higher sphere. For let us never forget that the work of the believer does not end in this world: the only distinction being this, that in the immediate presence of the Master it will be work without hesitancy, because we shall have his direct personal commands; and it will be work without cessation, because the eye will never be hazed by weariness nor the arm palsied by fatigue. Yes, doubt not, fellow-worker, that the Lord hath work for thee when this world's work is over; since he will say to every faithful saint at his coronation-day, "Thou hast been faithful over a few things, I will make thee *ruler* over many things" (Matt. xxv. 23).

PRACTICAL.

Say, do thy labours spring from faith,
Rock-based on what Immanuel saith? (Luke xix. 13.
Is all thy teaching bathed in prayer
To Him whose love the vilest share? (Luke xv. 2.)
Then wilt thou bear that searching fire
Mid which all fleshly works expire,
In that dread day of sin-born ire
When Christ enkindles nature's pyre. (1 Cor. iii. 13—15.)

LORD SHAFTESBURY'S APPEAL.

RAGGED SCHOOL UNION.—During the last eighteen months the Committee have voted nearly £3,000 more than they received during that period from the public. They find it, therefore, needful to make an urgent Appeal for Special Aid, by which the Social and Religious Education of 27,000 Destitute Children is promoted in the London Ragged Schools.

Aid will be received and thankfully acknowledged by the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

SHAFTESBURY, President.

Dec. 7, 1863.

☞ **On the above date the Society's Balance at the Bankers' was only SIX SHILLINGS.**

See page 25.

TESIMONIAL TO THE TEACHER'S FRIEND.

H. E. GURNEY, ESQ.

In Henry Edmund Gurney, Esq., the Ragged School teachers of London have found a warm and sympathizing friend and supporter. That gentleman has not only given his personal attendance at the schools by frequently presiding at their public meetings, but greatly aided and sustained the Ragged School movement by his beneficence. He has extended his kindness to the children by giving a day's holiday to the scholars of one of the largest of the metropolitan Ragged Schools; and more than this, he has, for the last seven years, given an invitation to the teachers of the London Schools to spend a day at his residence at Nutfield, near Red Hill. There being above 2,000 persons regularly teaching in the schools, it was clear they could not all be invited with comfort on one occasion. They were therefore invited in companies of about 300 at a time. It therefore took seven years for the invitations to be given to the teachers of the whole of the 172 schools. On the 9th of last September the seventh portion of the teachers visited Nutfield, on which occasion was completed the invitations to the whole of the schools in London.

On the first occasion the teachers of the schools in the East of London received the invitation, and in the following years the schools in the North, then the West, and last the Southern schools brought up the rear. Now that all have been so kindly invited, and the invitations accepted, the Committee of the Ragged School Union considered the time had arrived when they ought to take some notice of such unparalleled kindness to the teachers, and therefore at the meeting held on the 11th of September, 1863, it was agreed to give expression to their grateful feelings to Mr. and Mrs. Gurney, which they did by passing a resolution, and having it beautifully written in colours and illustrated on vellum. The writing was as follows:—

"At a meeting of the Committee of the Ragged School Union, held in Exeter Hall on the 11th day of September, 1863, it was unanimously resolved,—

"That this Committee having heard that during the past seven years Henry Edmund Gurney, Esq., had invited to his residence at Nutfield about 2,200 Ragged School teachers, conveying them to and fro by special trains, generously entertaining them, and throwing open his house and grounds for their enjoyment,—this Committee cannot allow the present opportunity to pass without recording, however inadequately, their deep sense of his hospitality and kindness, also of his munificent liberality, personal influence, and services, so cheerfully given for many years past to the Ragged Schools of the metropolis; and the Committee further desire to record their earnest wish that the God of all grace may be pleased long to spare him and Mrs. Gurney, and bless them and their interesting family with all spiritual as well as temporal blessings."

The above having been mounted, framed, and glazed, was presented to Mr. and Mrs. H. E. Gurney, on November 19th, in the name of the Committee, by a deputation, consisting of Mr. H. R. Williams, Mr. A. Anderson,

and Mr. J. G. Gent, the Secretary to the Parent Society. Mr. Gent explained to Mr. and Mrs. Gurney the circumstances that led to the adoption of the resolution that they had been deputed to hand to them, and having read the resolution, handed the same for their acceptance.

On accepting the presentation, Mr. H. E. Gurney was kind enough to say that the invitation he gave for the first occasion was given without a settled plan for its continuance; but the pleasure it gave the teachers was so evident, and the gratification he, Mrs. Gurney, and family had derived from the visit, was such that nothing would give him so much pleasure as the extending of his invitation to the entire body of teachers. Having done so, he now felt it has been a privilege to have been the means of adding a little to the pleasure of those who so greatly denied themselves in their efforts to benefit others—a privilege which he hoped had not ceased with the completion of the first series of visits; and that when the time came again he hoped to see more of his Ragged School friends spending a happy day with his family. The notice the Parent Society had taken of what he had done was wholly unexpected, but the way in which the Committee had expressed their sentiments towards himself, his wife, and family, was peculiarly grateful to his feelings, and the resolution so tastefully displayed should be preserved and valued by him during life, and when that shall close he hoped the same would be handed down as an heir-loom to his descendants. He requested the deputation to accept his thanks, and to be the medium of his thanks to the Committee of the Ragged School Union, for their expression of kind and much esteemed sentiments.

Mr. and Mrs. Gurney, Mr. and Mrs. de Bunsen, and others present, afterwards freely conversed on the objects contemplated by the London Ragged Schools, and the means for effecting those objects.

The interview could not be prolonged, as Mr. Gurney on that evening had to take the chair at a Ragged School meeting in Kingsland, and Mr. Gent had to preside at another at Shadwell. So after partaking of slight refreshment, this interesting occasion was brought to a close.

THE RAGGED SCHOOL SHOE-BLACK SOCIETY (RED).

PRESENTATION OF TESTIMONIAL TO MR. AND MRS. HOWARD.

On Wednesday, the 9th December, a Testimonial, consisting of a handsome teapot, cream-jug, and sugar-basin, of silver electro-plate, was presented to Mr. and Mrs. Howard, the Superintendent and Matron of the Ragged School Shoe-black Society (Red).

On the 31st of March last this society completed the twelfth year of its existence; and from its commencement, when five boys were first sent out as an experiment, in the midst of doubts and difficulties, to the present time, when Shoe-black Societies are recognised by the public and the legislature as regular institutions of the country, Mr. Howard has filled the office of

Superintendent with a zeal and integrity which have secured him the cordial esteem and confidence of the committee and boys, as well as of the teachers in the schools associated with the society. Mrs. Howard's name was joined in the presentation, and the boys appeared to feel especial pleasure in showing how much they appreciated her unremitting kindness and attention to their comfort.

The occasion of the presentation was the annual tea meeting of the parents of the boys employed by the society. This is always considered a private meeting, and is held for the purpose of cultivating a good understanding with the parents and enlisting their sympathies and co-operation. Very few strangers were accordingly present beyond the committee and the superintendents of the schools from which boys had been recommended to the society. Among the latter we noticed Messrs. Newton, Harvey, Oakley, Lett, Berrington, Reid, Palmer, and other successful masters of Ragged Schools. About seventy boys were present, and from forty to fifty of their parents.

After tea, Mr. Macgregor took the chair, and the Testimonial was then presented by Mr. J. R. Fowler, the Treasurer, with a few appropriate words, expressing the esteem felt by the Committee for Mr. and Mrs. Howard, which we are sure were cordially acquiesced in by all present, and were responded to with enthusiastic acclamation by the boys. We sincerely trust that they may long live to fulfil their important duties in this institution, to the success of which their exertions have so greatly contributed.

After the presentation, a set of dissolving views, belonging to the Reformatory and Refuge Union, were exhibited, and the boys were then sent home. The parents remained for a short time longer, and Mr. Ware and Mr. Snape addressed them on their duties with especial reference to the society; and after prayer had been offered for the Divine blessing on the proceedings of the evening, the meeting separated.

ALBERT REFUGE MEMORIAL.

INDUSTRIAL RAGGED SCHOOLS FOR BIRKENHEAD.

No sooner has the new borough hospital at Birkenhead been completed at the cost of Mr. John Laird, M.P., than another public benefactor has come forward and offered to erect for the township, at his sole expense, extensive industrial Ragged Schools—an institution which is much required to rescue the destitute juveniles of the borough from beggary and crime. The necessity for establishing industrial Ragged Schools in Birkenhead has long been felt, but the difficulty of raising the requisite funds has hitherto stood in the way of any general scheme being brought forward.

It will perhaps be recollected that in the early part of 1862, soon after the death of the Prince Consort, Mr. Jackson proposed to erect in Birkenhead Park a monument to the memory of his Royal Highness, and the com-

missioners of the township intimated their willingness to grant a site for the purpose. Since then, however, Mr. Jackson has altered his original intention in this respect, and has resolved on founding an institution which will be useful and beneficial not only to Birkenhead but to society at large. This resolution was formed after considerable inquiry as to what was most required in the township to promote its moral and social welfare, the result being that Mr. Jackson has decided to erect industrial schools; and in order to perpetuate the name of the late Prince Consort, the institution will be called "The Albert Refuge." The building will contain school-rooms, work-rooms, and refectory, for 120 boys and 80 girls, together with dormitories for half those numbers, with apartments for teachers, &c.

Besides erecting the building, Mr. Jackson will himself provide the land, the site being near Bidston, fronting Flaybrick Hill. No better situation could be selected for the purpose, the locality being open and healthy. The entire cost of the building, including the land, will be about £7,000. Already the matter has been warmly taken up by some of the influential residents of the district, including Mr. Halsall Segar, Mr. John Ravenscroft, Mr. S. Ledward, Mr. Joseph Craven, Mr. M. Mocatta, Mr. R. Gaskill, Mr. A. H. Cowie, &c. These gentlemen are determined that the institution shall be efficiently supported, and, to carry out the generous intention of Mr. Jackson, a preliminary committee has been formed to make a private canvass for annual subscriptions. As it is a principle of these schools to provide food (though of the plainest description) as well as education and industrial training, the expense will necessarily be large, and a subscription list of at least £600 per annum will be required. No doubt, however, is entertained that subscriptions to this amount will be readily obtained. Already sixty gentlemen have put down their names for £5 each, making a total of £300 a year, while many others have signified their intention of giving one or two guineas per annum, so that we may very soon expect that the minimum subscription list of £600 a year will be made up.

The following letter on the subject was addressed by Mr. Jackson to the Chairman of the Birkenhead Commissioners on Tuesday, December 1st, but was not delivered in time to be read at the monthly meeting which took place that morning:—

"ALBERT REFUGE, BIRKENHEAD.

"TO THE CHAIRMAN OF THE COMMISSIONERS OF BIRKENHEAD.

"Manor House, Birkenhead, Dec. 1, 1863.

"My dear Sir,—On the 2nd February, 1862, I asked permission of the commissioners to erect in the Park a monument to the memory of the late Prince Consort, which they kindly granted me. Since then I have considered that I might utilise the memorial, and have decided to appropriate a piece of my building land, and erect on it at my own cost an Industrial and Ragged School, to be called the 'Albert Refuge,' capable of accommodating one hundred in-door, in addition to space to receive one hundred out-door children. I must thank the commissioners for their kindness, and hope they will agree with me that the change will be a beneficial one. It gives me great pleasure to add that through the exertions of Mr. H. Segar, Mr. Cowie, Mr. Gaskill, and Mr. Craven, means will be provided by the public to defray the annual expenditure.

"I am, my dear sir, yours faithfully,

"W. JACKSON."

In Memoriam.

MR. WILLIAM ROBINSON.

THE first man that penetrated into the crime-gardens of London was as true a hero as was Garibaldi or Havelock. To say nothing of that moral darkness which might be felt, the fœtid atmosphere and vile odours amid which most Ragged School teachers laboured tended to blood-poisoning, so that the pioneers in this great home mission literally carried their lives in their hands. Yet we are grateful to intimate that death has invaded our ranks less than that of any other class of mental labourers. This, doubtless, is in part due to their temperate and regular habits; but it is still more owing to that special Providence which, watching over every faithful servant of Christ, declares that "no evil shall befall thee." Yet, ever and anon, one Ragged School teacher after another falls asleep in Jesus. But happily not one, whether called home in early life or not till the hair has become grey in the Master's service, received this summons until he could in his lower measure echo the language of Christ, "I have *finished* the work which Thou gavest me to do." For it is not until believers are ripened in soul, and rich in godly works, that they are called to enter their Father's house. Already a goodly band of Ragged School teachers are garnered safely awaiting that resurrection-glory which shall be manifested to the world at the coming of the Lord. Many of these have been interred at Abney Park, which, from the gracious character of so many who rest there, may well be called "God's Acre." As we noticed the head-stones of Mrs. Payne, Mr. Hofland, Misses Beresford, Hughes, and Sturtevant, and other former labourers at Field Lane and other Ragged Schools, we felt that every inch of ground was rendered sacred by the dust of the saints.

These thoughts sprang up spontaneously as we attended the funeral of Mr. William Robinson, for some years an earnest and steady worker and director at Field Lane Ragged School. Though he had only attained thirty-three years when called home, he had, since his call by grace, crowded more than a long lifetime into this short space allotted him for spiritual service. His piety was of no ordinary type; for whether in business or out of it, Mr. Robinson did not, like too many Christians of the present day, lock up his religion through the week, and only bring it out for an airing on Sundays. Not being of that class who think that religion has nothing to do with our worldly callings, he rather considerd that, if our personal religion cannot be brought into our business, it is a sure sign that the vocation is one which we are bound at once to quit. Hence, during his apprenticeship, his master stated that Mr. Robinson was never known to exaggerate the merit of an article, or in any way so to *hint* a falsehood as to delude a customer. So, too, in his own extensive business it has often been found that, of fifteen minutes spent with a customer, ten have imperceptibly glided into religious

converse. Hence not rarely his little office has become a Bethel where souls, world-worn and disconsolate, have been fed with the heavenly manna, and sent on their way rejoicing. For example, an infidel was brought into business contact with Mr. Robinson; he yearned for the soul of the sceptic, brought what arguments he could to bear on that disordered mind, prayed for him earnestly; until, through the might of the Spirit, the doubter was brought to sue for that pardon of sin which is only to be found in the blood of Jesus.

Such being the character of our departed friend in business, we may infer what he was in Ragged School and kindred work. By his abundant labours he well exemplified the fact so well illustrated by Ragged School history, that, whilst the idle can find no time for works of charity or religion, the busiest Christian can always find time to do a little more for Jesus. At Field Lane Mr. Robinson had charge of a class of elder girls, who, from natural character or social habits, were not a very easy class to discipline or teach. The first time we met our friend there, every girl was nestling forward with tearful eye and bated breath, drinking in every word about Christ, like the famished souls they were. Some, there is reason to believe, were not only rescued from moral ruin, but had the seed of Divine life sown there, so that they will become his "crown of rejoicing" in the day of Jesus. What was the secret of this eminent success? Did it spring from mere earnestness in feeling, or in mode of expression? No; for though Mr. Robinson was eminently gifted with sympathy for the suffering, there was something above this which made him a successful evangelist. The secret was this—private personal converse, and private and *individual* prayer for the class. Often has his widow missed him from bed before the grey of dawn, earnestly pleading on his knees for some one member of his class. In answer to such prayer, united as it was to unblenching faith, can we wonder that God said, "Yes" to such deep, spiritual yearning? Nor did Mr. Robinson merely think of their spiritual welfare, though that was ever the uppermost and impelling motive; for, echoing the words of his Divine Master in the days of his flesh, he said, "If I send them away fasting, they will faint by the way" (Mark viii. 3). He used often quaintly to say, "How I dislike a *gizzard* heart,"—that is, one so fossilized by self-love or by worldly prudence that where the heart should be we find nought but a hard, critical head. Hence he liberally gave of his worldly substance, took none but fallen females into his domestic service, was the means of restoring to their homes or obtaining situations for not a few, or of introducing them into permanent refuges. In all cases he followed them with private prayer, and with as much personal intercourse as was possible. Nor was his interest restricted to his own personal field of labour, for he had learnt to obey the apostolic exhortation, "Look not every man on his own things, but every man *also* on things of others" (Phil. ii. 4). Hence we were often struck, in occasional homeward walks with him, with the gladsome way in which he used to narrate cases of conversion of which others had been the instrument. This, however, should not be an exceptional case, for so that souls are bathed in the blood of Jesus, it makes no matter who is employed as the agent of the Holy Spirit in working that great modern miracle.

The death of Mr. Robinson was too sudden to permit us to record any of those death-bed utterances which have made the dying beds of some saints so glorious, that we felt that, like Stephen, they had already a full view of the

glories of the true Holy of Holies. But as our friend used often to say, "It is not for the death, but for the life we should care," this is of no consequence. The cerebral congestion, too, under which he sunk, rendered him somewhat delirious. Yet even in delirium, his tongue spake continually of his beloved class; and only a few hours before his death, in a state of half-consciousness, he dressed himself to proceed there. After prayer, so yearning in tone and so beautiful in words that a bystander wished for short-hand to take it down, he sank into that sleep from which he never awoke, for having finished his work in this world, on Sunday the 15th of November, he was called by the Master he served to "enter through the gates into the city."

And what more need we say concerning our departed brother than we have already indicated? Not assuredly to eulogise him; for none more than our beloved friend recognised the truth that he was a sinner solely "justified by Christ's blood" (Rom. v. 9); but simply to magnify the riches of that grace which made him what and all he was. But is there no sermon in this brief obituary for thee, O fellow-teacher? Yes; one question recurs whilst we inspect this photograph of a thorough worker for Christ: "Is thine *heart* right" as respects Jesus? For it is poor work to invite sinners to Christ, unless we have first experienced that soul-peace which, won on Calvary, it is his resurrection-right to bestow. As it is quite possible to be a true prophet, like Balaam, and yet miserably fail as he did, we again ask, Does thy heart beat true to Jesus? Presuming that you can affirm that you speak to your class of Christ's preciousness, because you know of it otherwise than from mere *hearsay*, then we ask, Do you, like Mr. Robinson, speak to your scholars privately, and then wrestle with God for the individual members of your class, and that by *name?* May not this be the secret of the poor success you mourn, that whilst you uphold Christ in all his freeness and fulness, you do not manure your labours with individualising prayer? Surely, if the Temple is ever to be built, it must be as Nehemiah's men laboured, "one of his hands wrought in the work, and with the other held a weapon" (Nehem. iv. 16—18). Let us then do these two things, work and pray—work as if we can do everything—pray as if we felt that after all we can really do nothing; and then we need not fear that our labours will be barren of results. For the promise is still as true as when God first gave it: "Thy work *shall* be rewarded, saith Jehovah" (Jer. xxxi. 16).

THE ESSEX BOY LOST AND SAVED.

He was born at C——, in Essex, and was brought up there, but had very little schooling. His mother died while he was young, and his father, who was a sawyer, was, like most men of that calling, given to drinking habits; so that the poor boy was neglected. In September, 1860, the father sold what few things he had, and came to London with a female and the boy, for the purpose, as the boy supposed, of getting work and settling in London. On arriving at the Shoreditch Station in the evening,

the father gave the boy a trifle, and desired him to remain at the station till he returned; and the boy, not suspecting the father was about to act so base a part as he did, waited some hours for his return; but he never came, and from that time the poor boy neither saw nor heard anything of this wretched man who called himself his father. That night the boy slept at a small coffee-shop near the station, and on getting up the next morning, which was Sunday, he knew not what to do or where to go, for he had never been in London before, and everything seemed strange to him. He wandered about all the day, and in the evening he was walking through Somers Town, when he was attracted to a small Wesleyan chapel, and went in, and stayed till the service was over. After the congregation had gone he still tarried in the chapel, being at a loss where to go, when one of the female members of the chapel was induced to speak to him; whereupon the boy opened his heart to her, and told her all his grief at being deserted by his father. She listened to his tale, and was moved with compassion towards him, just as a female heart would be moved on such an occasion. While sympathizing with the boy it occurred to her that she knew one of the shoemaker teachers at the Refuge, when she resolved to take him there at once. She brought him, and he was admitted. He was in the Refuge for more than fifteen months, during which time his conduct was most exemplary; and being desirous of going abroad, he with two others sailed for South Africa in May last, where no doubt he will become a bright, honourable, and useful man.

It is hoped that the perusal of this case will encourage the subscribers and friends to aid the Refuge Fund of the Ragged School Union, that others on the verge of destruction may be saved.

CRIME HAS BEEN DOMINANT, AND WHO IS TO BE BLAMED?

BY THE REV. W. C. OSBORN, BATH.

Most serious crimes have in late years been committed in our land: individuals have been the victims, and the country has been disgraced. The number of prisoners in custody, the aggregate of offences committed, the amount of public money expended upon the detection and punishment of crime, combined with the loss of private property and personal security, have been sufficient to create a panic in our social relations. A remedy, a change is demanded by the public. Thus attention is drawn to a subject hitherto unpopular and repulsive, and it is to be hoped that the causes of crime, the treatment of criminals, both while in custody and at liberty, will be discussed with sound judgment and unbiassed opinions, and be followed with Christian and enlightened policy, coupled with decided measures. If the convicts have more and better food than they require, let the dietary tables be examined and amended. If the granting of tickets-of-leave and licenses to persons sentenced to penal servitude promote crime, let them be revoked. But if the

hue-and-cry against the feeding and early discharge of the convicts be considered by reasonable and well-informed men on this subject only slight matters of detail in the great question of suppressing crime, let inquiries be instituted, until the great agencies inciting, causing, compelling the commission of offences against the laws—even until some powerful and efficient measures for counteracting them—are discovered. It must be borne in mind that most of the gaols of the country are conducted on the separate system of prison discipline, under which those in custody are allowed to have no communication with each other, and very little with the outer world. The diet for short-time prisoners, such as commitments not exceeding two or three weeks, is little else but bread and gruel; and for those detained a few months, an increased quantity of bread, with an occasional change in food; but when the periods are prolonged, the scale increases to what is considered adequate to their work and position while undergoing their sentences. The visiting justices can at any time refer the subject of diet to the consideration of the Home Secretary, who can have no reason to oppose their wishes, or be influenced by any other motive than a proper administration of the laws of justice and humanity. The Legislature has, moreover, vested in the medical officers of gaols an almost absolute control over the diet of prisoners, as they are held responsible for the ordinary health of the gaols under their care. They can order beer, wine, spirits, meat, and any nourishment or stimulants they may think proper; and any disregard of duties in their special department would be as culpable as any negligent custody of prisoners by the governors of gaols.

The subject of diet requires a wise treatment, especially as the public press and a British jury holding an inquest over any case of serious disregard of the health and lives of convicts would not fail to discharge their duties in reprobating any misconduct of a gaol medical official. Neither the Legislature nor the people will tolerate with impunity a repetition of the cruelties which have been, in the main, truthfully depicted in the popular novel, "Never too late to Mend." Who, then, is to blame for the real or supposed failure of our penal system? Has the letter or spirit of the Acts of Parliament referring to the treatment of convicts been disregarded? Have the directors, with the late Sir Joshua Jebb at their head, forgotten the deterrent or reformatory object of punishment? Have they been careless custodiers or speculative philanthropists? Have they permitted the notion, prevalent in some quarters, that to make a man industrious he should be kept in idleness; or have they neglected to apply convict labour to useful, improving, and public advantage? An imperfect acquaintance with the rules and pursuits at our great penal establishments is sufficient to answer satisfactorily these questions. The task of these gentlemen has been a difficult one, with about 10,000 persons on their hands. Acts of Parliament have guided them in some respects; while the public interests, humane and even educational and religious considerations have influenced them in others. No public inquiry, no scrutiny of their proceedings have they to fear. It will be found that they have sometimes gone beyond the limits of their official duties in giving advice to convicts on their liberation, and in this will be seen what they would have done if their authority could have been extended and exercised *extra muros*. They have in some cases withheld for a time a portion of

the gratuities belonging to the convicts, until applications have been made for them by parochial clergy on behalf of those liberated; and in others they have transferred the money in their hands to societies whose special objects are to aid and emigrate discharged prisoners. They have been aware of the great difficulties in the path of the deserving and persevering, as well as of the weakness of the law in restraining the vicious and incorrigible freed convict.

In truth, it has been for some years past the labour market and public feeling *versus* ticket-of-leave; and the reformation of convicts and the verdict has been against the latter, while the costs have fallen on the former. The issue has been to the advantage of neither party, but rather to the injury of both. It has transpired in this action of the many against the few, that the country do not want these persons, and that society is most unwilling to receive them back again into her favour after they have been punished by the rigour of the law. The colonists also have expressed plainly the same feelings by refusing to receive them as convicts; and the Emigration Commissioners, wanting chiefly agricultural labourers and steady ones, have closed their doors against all persons of bad character. Hence discharged prisoners have had the greatest difficulties placed in their way. Their absorption into the classes of industrial life has been opposed both at home and abroad. Our large and daily increasing population have also contributed to make our island a vast prison-house. The disgraced classes cannot escape. If they are patient under suffering, and proof against temptation, they may perchance get some occupation in the scramble of life; but if they cannot bear a hungry belly, if they cannot resist evil like martyrs, their situation is almost hopeless. No one will employ *them*. Indeed, while persons wanting work are abundant who have not been within the precincts of a gaol, they cannot reasonably expect it. Hence they have presented to them the choice of three *evils:* the union-house, the gaol, and starvation; and to avoid the first and last, they often run the risk of the second.

This is, and has been for years, our state. This is the *real* cause of the present condition of our criminal population. Discharged prisoners are more in bondage when liberated, and endure greater hardships than those which can be inflicted on them in any gaol or penal settlement under a civilized Government. They are expected to make bricks without straw; to get an honest livelihood without the wages of industrial labour. Thousands would gladly return to gaol within four-and-twenty hours after leaving it if the commission of crime and its detection were not necessary to qualify them for State protection and support. And it is not the prison food, nor its dietary tables, that attract them; it is poverty, scorn, temptation, necessity, that drive them thither. "Give us work, give us wages, give us emigration," they cry, but cry in vain. Sympathy for the adult offender! There is none, or certainly very little, in our land. "I have been told a thousand times," says an old offender, "to go and get work; but it was never said to me during twenty years, while in and out of prison, 'I'll give you work.' Hence I have cost the country some two thousand pounds, and expect to cost a great deal more yet. I was sent to gaol for two months, when a boy, for stealing a loaf of bread, and no one cared for *me*. I walked to the seaports, but in vain. I tramped, sorefooted, thousands of miles when I was a lad, in

order to get honest employment, but it didn't answer. I was tempted to steal. I stole; I was imprisoned; I was sent to Bermuda. I have learnt the trade of a professional thief, and now I intend to follow it. I believe all philanthropy to be a mockery, and religion to be a delusion; and I care neither for God nor man. The gaol, penal servitude, and the gallows, are all the same to me." Hence, we would ask, is there no accessory to this man's criminal life? Need we be astonished if garrotters abound, or that midnight ruffians rudely disturb our slumbers, or at the failure of the ticket-of-leave system? How could it be otherwise? There has been no provision made for these persons obtaining an honest livelihood. There has been no facilities afforded them for emigration. Although we have colonies containing untold acres requiring cultivation, we have kept hundreds of thousands of poor at home in the agonies of poverty, in the slavery of crime, and in *articulo mortis* physical and mental. It is not enough to brandish and strike home the civil sword; there must be justice, humanity, and common sense in the treatment of our convicts. Without these, severity becomes tyranny, and tyranny begets madness, "It is useless," said the late Sir Joshua Jebb, "for either the men or the women to form good resolutions in prison if they become outcasts on discharge." "Let any one," he further observes, "attempt to realize their position, without friends and without the means of employment. What are they to do? It is a vital question."

SUGGESTIONS FOR THE FURTHER SUPPRESSION OF CRIME.

FACILITIES should be given, and encouragement afforded, to persons discharged from gaol, in their efforts to follow an honest and industrious life; while there should be insurmountable obstacles, certain and immediate punishment, in the way of those taking a contrary course.

A knowledge of the history of our criminals, particularly of professional thieves, burglars, garrotters, &c., and inspection over their conduct after discharged from gaol, combined with the power of offering them assistance in an honest course, would lead to rational and efficient measures being taken to suppress their crimes.

The visiting justices of gaols should have the power of making a most searching inquiry into the antecedents of any prisoner; and refusal by any prisoner to assist with correct information as to name, usual place of abode, and previous pursuits, should render him liable to be punished as a rogue and vagabond.

The visiting justices of gaols should have the power of demanding bail of any prisoner previous to discharge from gaol, and of any person within their jurisdiction, as justices of the peace, who has been during the previous two years in penal servitude. The bail might be accepted from two respectable householders, from the secretary or agent of a certified discharged prisoners' aid society, or from two magistrates. Regulations for the observance of discharged prisoners under such bail should be made by the local magistrates, subject to the approval of the Secretary of State.

The visiting justices should have the power of affording employment to discharged prisoners, and of furthering their emigration, if deserved and found necessary, to a distant portion of the kingdom, or to a British colony.

Discharged prisoners forfeiting bail, or being refused it by the magistrates, should be liable to a recommittal to gaol for three months; and if, after that period, they are without bail, and the magistrates refuse it on the ground of recent bad conduct, such persons should be reported to the Secretary of State, who should be empowered to place them on public works for two or three years.

Discharged prisoners, in destitution and without employment, should be allowed to put themselves under magistrates' bail.

As prisoners in association forget their offences, their degradation, and their punishment; as they school and embolden each in crime; as they thus become infidels in religion, rebels against the laws, and sworn enemies to the well-being of society—all association among "convicts" and other prisoners should be prohibited. If this were done it would be necessary to lessen the amount of time spent in continuous separate confinement to a maximum of nine or twelve months; and at the expiration of this period a ticket-of-leave might be granted under magisterial bail. If this probation is forfeited, then imprisonment should again be inflicted. More good might be expected to attend this course than the infliction of any long period of penal servitude, accompanied and followed by the wisest measures to fit prisoners, prior to discharge, for ordinary life.

A few gaols in different parts of the country should be devoted to prisoners sentenced to periods greater than six months, or even three months, in which there should be one uniform system of strict and judicious treatment.

Above all things the Gospel must be preached to prisoners in the gaol chapel, in the prison cell, and wherever set at liberty. Our enlightened prison discipline has done much, and will do much, in civilizing the great body of offenders against the laws; and punishment may deter them and others from the commission of crime; but "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Our gaols contain thousands of prisoners who ought to be at large; while there are thousands of persons at large who ought to be in custody. The former, by harsh laws, or by a severe administration of justice, are driven into the criminal classes; while the latter, through the want of measures restraining their conduct and preventing their crimes, are encouraged to continue in them.

Bath. W. C. O.

THE POWER OF THE PENCE.

A LATE report of a missionary society gives a list of contributions received from the most varied and interesting sources; from persons of different ages, the fruit of multifarious employments, of every kind of occupation and mode of gain; as if Christian ingenuity had asked itself to find new means of aiding the missionary cause; as if a fertile and sanctified intellect had been labouring to detect fresh methods of profit, that they might pour their consecrated offering into the treasury of the Lord. The juvenile contributions amounted to about £3,180. These were in part the fruits of missionary baskets, and of

the sale of work. How many hands must have been busied, and with what protracted and persevering industry, in gathering together such a sum! Besides the children's donations, there is designated also a labourer's annual subscription, and the contents of his missionary box, and a thank-offering from a working man; showing that hearts loving the Lord Jesus, and loving his cause, beat under an exterior of rough and unpolished forms. Then what varied methods of securing missionary funds ingenuity has invented! We enumerate a few of them: produce of a slip of land; sale of flower-seeds; sale of arrowroot; sale of lavender; missionary apple-tree; missionary flowers; produce of missionary trees; John Hoyle's gooseberry-trees, producing missionary gooseberries for nearly twenty years, that have sold for nearly £40; Christmas trees; bazaar trees; missionary lamb; missionary sheep; missionary hen; missionary pig; sale of a pet lamb; first-fruits of a small dairy; profit on bees; bee-hive; sale of honey; sale of ink; physic-boxes; reward for finding a seal; sale of a gold coin; sale of book-marks, trinkets, and pen-wipers; proceeds of a lecture on Palestine; proceeds of a lecture on a drop of water. When a tax was repealed one gave half his accustomed tax, and another part of a tax saved. A dressmaker gave a farthing per shilling of her gains for one year. Two others gave a halfpenny a day, and the other a penny a day, for a year. Many of these contributions, beyond a doubt, are from persons in the humble walks of life; but the aggregate forms no mean proportion of the gifts of the entire year from all sources. He that sat over against the treasury, and marked the casting in of the gifts, took note of these fruits of labour and self-denial, and another day they will be heard of again. The bread cast upon the waters will be found after many days. These gifts are suggestive of the many ways in which a willing heart may gratify its desire to do good. Who will go and do likewise, in aid of our many Ragged Schools in the great city of London?

Notices of Books.

The Children's Friend. Seeley, Fleet Street; and Partridge, Paternoster Row.—The third volume of this juvenile work, a marvel of cheapness and as good as it is cheap, is just issued. The woodcuts are both excellent and numerous, and the work must prove of all juvenile books one of the most acceptable to children. Price 1s. 6d.

Band of Hope and *British Workman* for 1863 are now complete, and appear with a freshness and an adaptation to their respective readers that merit their large circulation. Each is in a coloured wrapper, which enhances the value of the yearly part. They are both published at 9, Paternoster Row, the former at 1s. and the latter at 1s. 6d. each.

British Workwoman Out and at Home.—This is evidently intended to be a helpmate to the "British Workman." It is a broadsheet of four pages, and is just beginning to feel its way and seek for a field of usefulness. This new periodical commenced with November, and in bringing out the second number in December, the editor says, "Workwomen of all grades, ladies of all degrees, have received it kindly, have stretched out to the stranger a hearty helping hand." This is as it should be; for there is an open field, hither-

to unoccupied, and for which this serial seems specially adapted. It is freely illustrated, and though so large, the price is only one penny. It must have a very large circulation to keep an existence in its present form. It is published at 335, Strand. One penny monthly.

Old Jonathan; or, the District and Parish Helper.—This is another broad-sheet published for a penny at 118, Aldersgate Street. There is a large quantity of good reading, and portions suited for all ages, prose and poetry. The illustrations in December number are unusually good, and will tend to secure it admission into fresh circles, while its old friends will esteem it more highly than ever.

Notices of Meetings.

GRAVESEND RAGGED SCHOOL.

THE annual meeting was held on Nov. 25, at the Assembly Room, Harmer Street. George Sams, Esq., Mayor, occupied the chair, who called upon the secretary to read the report.

Mr. L. J. Essenhigh, the secretary, said before reading the report he would say that replies to invitations to attend the meeting had been received from Lord Darnley and several clergymen and gentlemen, who from various causes were unable to be present, but who all expressed their good wishes for the prosperity of the school. A portion of a letter from G. Grady, Esq., the Recorder of Gravesend, and whose name was announced on the bills, was read, in which the learned gentleman said he had been confined to his bed for the last three days, and was prohibited from being out in the night air. He regretted this, and said "there are no educational establishments more entitled to our sympathy than Ragged Schools. It had been the habit to give the Reformatory Schools the credit to which, he thought, the Ragged Schools alone were entitled; viz., the decrease of juvenile delinquency."

The Secretary then read the report, which stated that the new building was entirely paid for shortly after it was opened, and that a new and thoroughly trained mistress had just been appointed to the Day School, to which the children were admitted without payment. The largest number in attendance is on Sunday evenings, when sometimes thee is an insufficiency of teachers. The Penny Bank account showed that the sum of £270 18s. 6d. had been deposited during the year, and £236 18s. 3d. withdrawn. The Penny Bank is not confined to the children of the school and their parents, but is open to all the town. The balance in hand on the 30th Sept. was £130 5s. 1d., which is deposited in the Gravesend Savings' Bank. Mr. Crook, the treasurer, then read the financial statement, which showed that the expenditure of the year ending Sep. 30th had been £81 6s., and that there was a balance against the school of £6 15s. 4d.

Rev. Henry Green proposed that the report and accounts be received and printed, under the direction of the committee. He said it afforded him much pleasure to be there, and every one must be pleased with the report they had just heard read. Some had said there was no necessity for a Ragged School here, but he thought there was great necessity. This was manifest by the ignorance they saw around them; and as the parents were ignorant they could not instruct their children. It therefore devolved upon those who felt the necessity for it, to do so. The object aimed at was to teach them reading, writing, and other useful things, and to also instruct them in the fear of the Lord. He hoped the work would go on and prosper.

Mr. Murphy, of London, seconded the resolution.

Mr. Gent, secretary of the London Ragged School Union, moved a resolution expressive of thanks to God for the good effected, and determining upon increased activity in future. That the institution had done good he knew, for he had had correspondence with the committee and officers which proved it. The Penny Bank, the Day School, and the Sunday School, were working out good results. It must be a

good thing to get 150 or more of the roughs of Gravesend together. He did not doubt there were roughs in Gravesend as in other places; it was a roughness, however, which would bear a polish. In illustration he mentioned a case of one whose conduct had caused him to be expelled the school more than twenty times. On the last occasion of his being turned out the rain was falling thick and fast. On looking up after the school had been dismissed, the superintendent, who had been unwell from a cold, saw the excluded youth standing in the doorway, and on asking why he stood there so long on such a wet night, he replied, "I know you have been ill, sir, so I went to your wife for this umbrella for you, fearing the wet might make you worse." There was a proof that beneath that rough exterior there was a quality that gave hope. Mr. Gent then referred to the work in general, the gratifying results achieved, and the need that existed for an extension of Ragged Schools.

The Rev. Robert Robinson, Lambeth, seconded the resolution. He said that meeting might be called a patriotic meeting. Englishmen, though they loved their country, did not boast of her after the manner Americans did of theirs. They were come that night to recognise that their country had faults, and to endeavour to remedy them. He thought, as a nation, we were better morally than we ever were before. Some said the former days were better than these. He did not think so: the evils existed formerly, but were not known as they are now. We have statistics which show us what evils exist, but whilst he knew this he knew also that counteracting influences were now in operation which formerly did not exist. He spoke with admiration of the forts, the wooden walls, the sailors and soldiers, and volunteers of England, but after all, the hope of the country was in the Sunday Schools and Ragged Schools of our day; and as he looked at the churches and chapels which were everywhere to be seen, he was reminded of those lines of Dr. Watts:—

> "The bulwarks of our native shore,
> And glory of our land."

The rev. speaker, in a striking and eloquent manner, spoke at some length on the necessity for continued exertion to oppose ignorance and vice, and on the encouragements to do this, remarking that if they worked believingly, God would bless them; and after further remarks, concluded by enjoining those present to think of their own families, and not to neglect them whilst seeking to benefit others.

George Sturge, Esq., moved thanks to the teachers, officers, and committee, and the re-appointment of the committee, treasurer, and secretary, for the ensuing year.

Dr. Armstrong seconded the resolution, which was carried unanimously.

Medhurst Troughton, Esq., proposed a vote of thanks to the Mayor for his continued interest in the school, and for his conduct in the chair that night.

R. Innes Nisbett, Esq., seconded this, which was put to the meeting by Mr. Troughton, and carried with cheers.

The Mayor acknowledged the vote, and the meeting was closed by singing and prayer.

The band connected with the school was present, and played some pieces before the commencement of the meeting, and the National Anthem at its close.

BELL ALLEY.

The annual meeting of the above school was held on December 9th, in Albion Hall, London Wall, under the presidency of Mr. Alderman Hale, the Treasurer of the school.

Mr. Alderman Hale said he thought that the importance of Ragged Schools to this country could not be over-estimated, inasmuch as they were calculated to do an immense amount of good among the poorer classes of society. The efforts of those connected with the Bell Alley Ragged School had made themselves felt; and he was also glad to say that those efforts were appreciated on all sides. He thought these institutions deserved the greatest encouragement and support, for these schools were the means of helping those who could not help themselves. In that particular neighbourhood there were places where vice and misery were massed together; and was it not the duty of Christians to endeavour to help those poorer creatures living there, and help them and their children into a better and purer atmosphere? With respect to the value of these Ragged Schools, he could testify, as a magistrate, that since their establishment the number of juvenile criminals brought before him had greatly diminished. This was, he thought, one of the greatest proofs of their success that it was possible to bring forward. Formerly the number of young criminals

brought before the magistrates sitting on the bench was something very large, while now they were found to be the exception instead of the rule. He attributed this result in a great measure to the establishment of Ragged Schools, and he therefore said they were most valuable and useful institutions. The schools with which they themselves were so closely connected, and the anniversary of which they had met to celebrate, were, he could state from his own knowledge, conducted in the most satisfactory manner, and were the means of doing great good in that immediate neighbourhood. With regard to the teachers and others connected with them, he could speak in the highest praise, making, as they did, great sacrifices to benefit those poor children who were committed to their charge. He could therefore commend the institution to the warmest support of the public and the residents of the neighbourhood.

The Secretary read the report, and addresses were delivered by the Rev. T. Binney, Mr. Sheriff Cave, Mr. Curtis, Rev. Dr. Spence, and others.

BLUEGATE FIELDS, SHADWELL.

A PUBLIC meeting in connection with this institution was held on Thursday, Nov. 19th, in the large school-room of Ebenezer Chapel, Shadwell, which was filled with teachers and friends.

The chair was taken by Mr. J. G. Gent, of the Ragged School Union. The Rev. J. Thomas opened the meeting with prayer. The Hon. Sec. (Mr. W. H. Hatchard) read communications he had received, and reported the progress of the schools and the need for teachers.

The Chairman said he felt a peculiar pleasure in being present on that occasion, knowing that a great work was going on at the Bluegate Fields Ragged Schools, and that the friends labouring there stood much in need of sympathy. He believed the locality to be one of the most sunken neighbourhoods that could possibly be found in London. In a most interesting and practical speech Mr. Gent referred to the great efforts that are being made in Ragged Schools generally, and spoke of the work that yet remains to be done and the urgent need for doing it, and having in a very telling manner put forth to the meeting the three powerful weapons, viz., "perseverance," "patience," and "prayer," he earnestly commended to them the institution whose claims they had met that evening to further.

The Secretary then stated that the meeting was a "special one," not to raise funds (although money was wanted), but to call on the neighbouring churches to lend a helping hand in the good work in which they were engaged, the object of the meeting being to urge upon Christians the importance of helping forward this truly missionary enterprise. He then enumerated some of the operations that were being carried on, and added that amidst the occasional discouragement, they had much to cheer them. He said it was the duty of believers to aid in the glorious work of leading these neglected ones to Christ, and that it was indeed a high calling to train up young immortals in the paths of religion and virtue, nearly 300 of whom, but for these schools, would go altogether without Christian instruction, and concluded by saying that such a state of things ought to stir up the Christians in the East of London to godly activity.

The Treasurer, Mr. S. S. Woolfe (to whose kindness the schools owe their present position), next addressed the meeting. He referred in an especial manner to the many agencies at work for the benefit of both children and adults living in the immediate locality, and that the neighbourhood, sunken as it was, certainly evinced signs of a better life, which he attributed to the Ragged School influence. He also, in a very effective and earnest manner, showed how it behoved Christians to do what they could in setting forth the name of Christ amongst the poor; that in so doing their hearts would be gladdened in the work here, and pointed them to the promise of the reward which awaited them hereafter.

The meeting was afterwards addressed by the Rev. J. Thomas, N. Rix, Esq., Messrs. Measday, Round, Smith, Harris, Slaughter, and Baker.

With a vote of thanks to the chairman, the meeting separated with the Doxology and Benediction.

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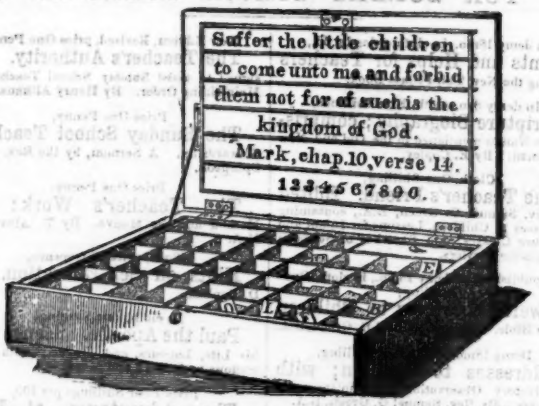
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them not for of such is the
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Mark, chap. 10, verse 14.
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